



In the name of Allah: the Compassionate, the Merciful

سورة الإنسان

AD-DAHR (Al-Insaan)

Name

This Surah is called *Ad-Dahr* as well as *Al-Insaan* after the words occurring in the first verse.

Period of Revelation

Most of the commentators, including Allama Zamakhshari, Imam Razi, Qadi, Baidawi, Allama Nizam ad-Din Nisaburi, Hafiz Ibn Kathir and many others, regard it as a Makki Surah, and, according to Allama Alusi, the same is the opinion of the majority of scholars. However, some commentators hold the view that the Surah was revealed at Madinah, and some others say that it was revealed at Makkah but vv. 8-10 of it were sent down at Madinah.

As far as the subject matter and the style of the Surah are concerned, these are very different from those of the Madani Surahs. A little study of it rather shown that it is not only a Makki Surah but it was revealed during the earliest period at Makkah, which began just after the revelation of the first seven verses of Surah Al-Muddaththir. As for vv 8-10, they are so naturally set in the theme of the Surah that if they are read in their proper context, no one can say that the theme preceding and following them had been sent down 15 to 16 years earlier but these three verses which were revealed many years later were inserted here unnaturally.

In fact, the basis of the idea that this Surah; or some verses of it were revealed at Madinah, is a tradition which has related from Ibn Abbas (may Allah bless him). He says that once Hadrat Hasan and Husain fell ill The Holy Prophet and some of his Companions visited them. They wished Hadrat Ali to make a vow to Allah for the recovery of the two children. Thereupon, Hadrat Ali, Hadrat Fatimah and Fiddah their maid servant, vowed a fast of three days if Allah restored the children to health. The children recovered by the grace of Allah and the three of them began to fast as avowed. As there was nothing to eat in the house, Hadrat Ali borrowed three measures (sa') of barley from somebody (according to another tradition, earned through labour). When on the first day they sat down to eat after breaking the fast, a poor man came and begged for food. They gave all their food to

him, drank water and retired to bed. The next day when they again sat down to eat after breaking the fast, an orphan came and begged for something. They again gave away the whole food to him, drank water and went to bed. On the third day when they were just going to eat after breaking the fast, a captive came up and begged for food likewise. Again the whole food was given away to him. On the fourth day Hadrat Ali took both the children with him and went before the Holy Prophet (upon whom be peace). The Holy Prophet (on whom be peace) seeing the weak condition of the three, returned with them to the house of Hadrat Fatimah and found her lying in a corner half dead with hunger. This moved him visibly. In the meantime the Angel Gabriel (peace be on him) came and said; "Look, Allah has congratulated you on the virtues of the people of your house!" When the Holy Prophet asked what it was, he recited this whole Surah in response. (According to Ibn Mahran's tradition, he recited it from verse 5 till the end. But the tradition which Ibn Marduyah has related from Ibn Abbas only says that the verse *Wa yut'imun-at ta'am...* was sent down concerning Hadrat Ali and Hadrat Fatimah; there is no mention of this story in it). This whole story has been narrated by Ali bin Ahmad al-Wahidi in his Commentary of the Qur'an, entitled *Al'Basit*, and probably from the same it has been taken by Zamakhshari, Razi, Nisaburi and others.

In the first place, this tradition is very weak as regards its chain of transmission. Then, from the point of view of its subject matter also, it is strange that when a poor man, or an orphan, or a captive, comes to beg for food, he is given all the food. He could be given one member's food and the five of them could share the rest of it among themselves. Then this also is incredible that illustrious persons like Hadrat Ali and Hadrat Fatimah, who possessed perfect knowledge of Islam, should have regarded it as an act of virtue to keep the two children, who had just recovered their health and were still weak, hungry for three consecutive days. Moreover, in respect of the captives also, it has never been a practice under the Islamic government that they should be left to beg for food for themselves. For if they were prisoners of the government, the government itself was responsible to arrange food and clothing for them, and if they were in an individual's custody, he was made responsible to feed and clothe them. Therefore, it was not possible that in Madinah a captive should have gone about begging food from door to door. However, overlooking the weaknesses of transmission and the probability of subject matter, even if the narrative is accepted as it goes, at the most what it shows is that when the people of the Holy Prophet's house acted righteously as they did, Gabriel came and gave him the good news that Allah had much appreciated their act of virtue, for they had acted precisely in the righteous way that Allah had commanded in these verses of Surah Ad-Dahr. This does not necessitate that these verses too were sent down on that very occasion. The same is the case with many traditions concerning the occasion of revelation. When about a certain verse it is said that it was sent down on a particular occasion, it in fact does not mean that the verse was sent down on the very occasion the incident took place. But it means that the verse applies precisely and exactly to the incident. Imam Suyuti in *Al-Itqan* has quoted this from Hafiz Ibn Taimiyyah: "When the reporters say that a verse was sent down concerning a particular incident, it sometimes implies that the same incident (or matter) occasioned its revelation, and sometimes that the verse applies to the matter although it may not have occasioned its revelation." Further on he quotes Imam Badr ad-Din Zarkashi's view from his *Al-Burhan fi Ulum al-Quran*: "It is well known in respect of the Companions and their immediate successors that when one of them says that a verse was sent down concerning a particular matter, it means that the ruling contained in it applied to that matter and not that the matter itself occasioned the revelation of the verse. Thus, it only uses the ruling of the verse for the purpose of reasoning and not for stating a fact." (*Al-Itqan fi Ulum al-Quran*, vol. I, p. 31, Ed. 1929).

Theme and Subject Matter

The theme of this Surah is to inform man of his true position in the world and to tell him that if he understood his true position rightly and adopted the attitude of gratefulness, he would meet with such and such good end, and if he adopted the way of disbelief, he would meet with such and such evil ends. In the longer Surahs of the Qur'an this same theme has been presented at length, but a special characteristic of the style of the earliest Surahs revealed at Makkah is that the subjects dealt with at length in the later period, "have been presented in a brief but highly effective way in this period in such concise, elegant sentences as may automatically be preserved in the memory of the hearers.

In this Surah, first of all man has been reminded that there was a time when he was nothing; then a humble beginning of him was made with a mixed drop of sperm and ovum of which even his mother was not aware; even she did not know that he had been conceived nor anyone else seeing the microscopic cell could say that it was a man, who in future would become the best of creation on the earth. After this, man has been warned, so as to say: "Beginning your creation in this way We have developed and shaped you into what you are today in order to test and try you in the world. That is why, unlike other creatures, you were made intelligent and sensible and were shown both the way of gratitude and the way of ungratitude clearly so that you may show, in the interval that you have been granted here for work, whether you have emerged as a grateful servant from the test or an unbelieving, Un-grateful wretch!"

Then, just in one sentence, it has been stated decisively what will be the fate to be met with in the Hereafter by those who emerged as unbelievers from this test.

After this, in vv. 5-22 continuously, the blessings with which those who do full justice to servitude in the world, will be favored, have been mentioned in full detail. In these verses, not only have their best rewards been mentioned but they have also been told briefly what are the acts on the basis of which they would become worthy of those rewards. Another special characteristic of the earliest Surahs revealed at Makkah is that besides introducing in them briefly the fundamental beliefs and concepts of Islam, here and there, those moral qualities and virtuous acts have been mentioned, which are praiseworthy according to Islam, and also those evils of deed and morality of which Islam strives to cleanse human life. And these two things have not been mentioned with a view to show what good or evil result is entailed by them in the transitory life of the world, but they have been mentioned only to point out what enduring results they will produce in the eternal and everlasting life of the Hereafter, irrespective of whether an evil quality may prove useful or a good quality may prove harmful in the world.

This is the subject matter of the first section (vv. 1-22). In the second section, addressing the Holy Prophet (upon whom be peace), three things have been stated: first, that "it is in fact We Ourselves Who are revealing this Qur'an piecemeal to you, and this is intended to inform the disbelievers, not you, that the Qur'an is not being fabricated by Muhammad (upon whom be Allah's peace and blessings) but it is "We Who are revealing it, and it is Our Own wisdom which requires that We should reveal it piece by piece and not all at once." Second, the Holy Prophet has been told: "No matter how long, it may take for the decree of your Lord to be enforced and no matter what afflictions may befall you in the meantime, in any case you should continue to perform your mission of Apostleship patiently, and not to yield to the pressure tactics of any of these wicked and unbelieving people." The third thing he has been told is: "Remember Allah day and night, perform the

Prayer and spend your nights in the worship of Allah, for it is these things which sustain and strengthen those who call to Allah in the face of iniquity and disbelief."

Then in one single sentence, the actual cause of the disbelievers wrong attitude has been stated: they have forgotten the Hereafter and are enamored of the world. In the second sentence, they have been warned to the effect: "You have not come into being by yourself: We have created you. You have not made these broad chests, and strong, sturdy hands and feet for yourselves, it is We Who made these for you; and it so lies in Our power to treat you as We please. We can distort your figures, We can destroy you and replace you by some other nation. We can cause you to die and can recreate you in whatever form We like."

In conclusion, it has been said: This is an Admonition: whoever wills may accept it and take a path to his Lord. But man's own will and desire is not everything in the world. No one's will and desire can be fulfilled unless Allah (also) so wills. And Allah's willing is not haphazard: whatever He wills, He wills it on the basis of His knowledge and wisdom. He admits into His mercy whomever He regards as worthy of His mercy on the basis of His knowledge and wisdom, and He has prepared a painful torment for those whom He finds unjust and wicked.

The Holy Quran

The Man

Sura # 76 – 31 Verses - Makkah

سورة الإنسان

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا ﴿1﴾

Over	عَلَى	Come	أَتَى	Has there	هَلْ
Of	مِّنَ	A period	حِينٌ	Man	الْإِنْسَانِ
He was	يَكُنْ	Not	لَمْ	Time when	الدَّهْرِ
		To be mentioned	مَذْكُورًا	Thing	شَيْئًا

Translit	Hal 'Atá `Alá Al-'Insāni Hīnun Mina Ad-Dahri Lam Yakun Shay'āan Madhkūrāan
AhmedAli	انسان پر ضرور ایک ایسا زمانہ بھی آیا ہے کہ اس کا کہیں کچھ بھی ذکر نہ تھا
Jalandhry	بے شک انسان پر زمانے میں ایک ایسا وقت بھی آچکا ہے کہ وہ کوئی چیز قابل ذکر نہ تھی
YusufAli	Has there not been over Man a long period of Time, when he was nothing--(not even) mentioned?—
M.Khan	Has there not been over man a period of time, when he was not a thing worth mentioning?
Pickthal	Hath there come upon man (ever) any period of time in which he was a thing unremembered?
Shakir	There surely came over man a period of time when he was a thing not worth mentioning.

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿2﴾

Man	الْإِنْسَانَ	We have created	خَلَقْنَا	Verily	إِنَّا
Drops of mixed semen	أَمْشَاجٍ	A sperm drop	نُّطْفَةٍ	From	مِنْ
Hearer	سَمِيعًا	So We made him	فَجَعَلْنَاهُ	In order to try him	نَّبْتَلِيهِ
				seer	بَصِيرًا

Translit	'Innā Khalaqnā Al-'Insāna Min Nutfatin 'Amshājin Nabtalīhi Faja `alnāhu Samī`āan Baṣīrāan
AhmedAli	بے شک ہم نے انسان کو ایک مرکب بوند سے پیدا کیا ہم اس کی آزمائش کرنا چاہتے تھے پس ہم نے اسے سننے والا دیکھنے والا بنا دیا
Jalandhry	ہم نے انسان کو نطفہ مخلوط سے پیدا کیا تاکہ اسے آزمائیں تو ہم نے اس کو سنتا دیکھتا بنایا
YusufAli	Verily We created Man from a drop of mingled sperm, in order to try him: so We gave him (the gifts), of Hearing and Sight.
M.Khan	Verily, We have created man from Nutfah (drops) of mixed semen (sexual discharge of man and woman), in order to try him, so We made him hearer and seer.
Pickthal	Lo! We create man from a drop of thickened fluid to test him; so We make him hearing, knowing.
Shakir	Surely We have created man from a small life-germ uniting (itself): We mean to try him, so We have made him hearing, seeing.

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿3﴾

The way	السَّبِيلَ	We showed him	هَدَيْنَاهُ	Verily	إِنَّا
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The Holy Quran

The Man

Sura # 76 – 31 Verses - Makkah

سورة الإنسان

Or	وَأَمَّا	He be grateful	شَاكِرًا	Whether	إِنَّمَا
				ungrateful	كَفُورًا

Translit	'Innā Hadaynāhu As-Sabīla 'Immā Shākirāan Wa 'Immā Kafūrāan
AhmedAli	بے شک ہم نے اسے راستہ دکھا دیا تو وہ شکر گزار ہے اور یا ناشکرا
Jalandhry	(اور) اسے رستہ بھی دکھا دیا۔ (اب) وہ خواہ شکر گزار ہو خواہ ناشکرا
YusufAli	We showed him the Way: whether he be grateful or ungrateful (rests on his will).
M.Khan	Verily, We showed him the way, whether he be grateful or ungrateful.
Pickthal	Lo! We have shown him the way, whether he be grateful or ungrateful.
Shakir	Surely We have shown him the way: he may be thankful or unthankful.

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَ وَأَغْلَالًا وَسَعِيرًا ﴿4﴾

For the disbelievers	لِلْكَافِرِينَ	We have prepared	أَعْتَدْنَا	Verily	إِنَّا
And a blazing fire	وَسَعِيرًا	And iron collars	وَأَغْلَالًا	Iron chains	سَلَاسِلَ

Translit	'Innā 'A`tadnā Lilkāfirīna Salāsīlāan Wa 'Aghlālāan Wa Sa`īrāan
AhmedAli	بے شک ہم نے کافروں کے لیے زنجیریں اور طوق اور دھکتی آگ تیار کر رکھی ہے
Jalandhry	ہم نے کافروں کے لیے زنجیر اور طوق اور دھکتی آگ تیار کر رکھی ہے
YusufAli	For the Rejecters We have prepared Chains, Yokes, and a Blazing Fire.
M.Khan	Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire.
Pickthal	Lo! We have prepared for disbelievers manacles and carcans and a raging fire.
Shakir	Surely We have prepared for the unbelievers chains and shackles and a burning fire.

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿5﴾

Shall drink	يَشْرَبُونَ	The righteous	الْأَبْرَارَ	Verily	إِنَّ
Will be	كَانَ	A cup	كَأْسٍ	From	مِنْ
		Water from a spring in Paradise called Kaafoor	كَافُورًا	Mixed with	مِزَاجُهَا

Translit	'Inna Al-'Abrāra Yashrabūna Min Ka'sin Kāna Mizājuhā Kāfurāan
AhmedAli	بے شک نیک ایسی شراب کے پیالے پیئیں گے جس میں پشتمہ کافور کی آمیزش ہوگی
Jalandhry	جو نیکو کار ہیں اور وہ ایسی شراب نوش بان کریں گے جس میں کافور کی آمیزش ہوگی
YusufAli	As to the Righteous, they shall drink of a Cup (of Wine) mixed with Kafur—
M.Khan	Verily, the Abrār (the pious and righteous) shall drink of a cup (of wine) mixed with (water from a spring in Paradise called) Kāfur.

The Holy Quran

The Man

Sura # 76 – 31 Verses - Makkah

سورة الإنسان

Pickthal	Lo! the righteous shall drink of a cup whereof the mixture is of water of Kafur,
Shakir	Surely the righteous shall drink of a cup the admixture of which is camphor

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾

Wherefrom	بِهَا	Will drink	يَشْرَبُ	A spring	عَيْنًا
Causing it to gush form	يُفَجِّرُونَهَا	Allah	اللَّهُ	The slaves of	عِبَادُ
				abundantly	تَفْجِيرًا

Translit	`Aynāan Yashrabu Bihā `Ibādu Allāhi Yufajjirūnahā Tafjīrāan
AhmedAli	وہ ایک چشمہ ہوگا جس میں سے اللہ کے بندے پئیں گے اس کو آسانی سے بہا کر لے جائیں گے
Jalandhry	یہ ایک چشمہ ہے جس میں سے خدا کے بندے پئیں گے اور اس میں سے (چھوٹی چھوٹی) نہریں نکالیں گے
YusufAli	A Fountain where the Devotees of Allah do drink, making it flow in unstinted abundance.
M.Khan	A spring wherefrom the slaves of Allāh will drink, causing it to gush forth abundantly.
Pickthal	A spring wherefrom the slaves of Allah drink, making it gush forth abundantly,
Shakir	A fountain from which the servants of Allah shall drink; they make it to flow a (goodly) flowing forth.

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾

And they fear	وَيَخَافُونَ	(their) viws	بِالنَّذْرِ	They fulfil	يُوفُونَ
Its evil	شَرُّهُ	Will be	كَانَ	A Day	يَوْمًا
				Wide-spreading	مُسْتَطِيرًا

Translit	Yūfūna Bin-Nadhri Wa Yakhāfūna Yawmāan Kāna Sharruhu Mustatīrāan
AhmedAli	وہ اپنی منتیں پوری کرتے ہیں اور اس دن سے ڈرتے رہتے ہیں جس کی مصیبت ہر جگہ پھیلی ہوئی ہوگی
Jalandhry	یہ لوگ نذیر پوری کرتے ہیں اور اس دن سے جس کی سختی پھیل رہی ہوگی خوف رکھتے ہیں
YusufAli	They perform (their) vows, and they fear a Day whose evil flies far and wide.
M.Khan	They (are those who) fulfill (their) vows, and they fear a Day whose evil will be wide-spreading.
Pickthal	(Because) they perform the vow and fear a day whereof the evil is wide-spreading,
Shakir	They fulfill vows and fear a day the evil of which shall be spreading far and wide.

وَيُطْعَمُونَ عَلَىٰ حَبِّهِ مَسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾

Inspite of	عَلَىٰ	The food	الطَّعَامَ	And they feed	وَيُطْعَمُونَ
And the orphan	وَيَتِيمًا	To the poor	مَسْكِينًا	Their love for it	حَبِّهِ
				And the captive	وَأَسِيرًا

The Holy Quran

The Man

Sura # 76 – 31 Verses - Makkah

سورة الإنسان

Translit	<i>Wa Yuṭ'imūna Aṭ-Ṭa'āma `Alā Ḥubbihi Miskīnān Wa Yatīmān Wa 'Asīrān</i>
AhmedAli	اور وہ اس کی محبت پر مسکین اور یتیم اور قیدی کو کھانا کھلاتے ہیں
Jalandhry	اور باوجود یہ کہ ان کو خود طعام کی خواہش (اور حاجت) ہے فقیروں اور یتیموں اور قیدیوں کو کھلاتے ہیں
YusufAli	And they feed, for the love of Allah, the indigent, the orphan and the captive—
M.Khan	And they give food, inspite of their love for it (or for the love of Him), to Miskin (the poor), the orphan, and the captive,
Pickthal	And feed with food the needy wretch, the orphan and the prisoner, for love of Him,
Shakir	And they give food out of love for Him to the poor and the orphan and the captive:

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩﴾

Seeking the Face	لِوَجْهِ	We feed you	نُطْعِمُكُمْ	(saying) only	إِنَّمَا
We wish for	نُرِيدُ	Not	لَا	Of Allah	اللَّهُ
Nor	وَلَا	Reward	جَزَاءً	From you	مِنْكُمْ
				thanks	شُكْرًا

Translit	<i>'Innamā Nuṭ'imukum Liwajhi Allāhi Lā Nurīdu Minkum Jazā'an Wa Lā Shukūrān</i>
AhmedAli	ہم جو تمہیں کھلاتے ہیں تو ناص اللہ کے لیے نہ ہمیں تم سے بدلہ لینا مقصود ہے اور نہ شکرگداری
Jalandhry	(اور کہتے ہیں کہ) ہم تم کو ناص خدا کے لئے کھلاتے ہیں۔ نہ تم سے عوض کے خواستگار ہیں نہ شکرگداری کے (طلبگار)
YusufAli	(Saying) "We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks.
M.Khan	(Saying): "We feed you seeking Allāh's Countenance only. We wish for no reward, nor thanks from you.
Pickthal	(Saying): We feed you, for the sake of Allah only. We wish for no reward nor thanks from you;
Shakir	We only feed you for Allah's sake; we desire from you neither reward nor thanks:

إِنَّا نَخَافُ مِنْ رَبَّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿١٠﴾

From	مِنْ	We fear	نَخَافُ	Verily	إِنَّا
Hard	عَبُوسًا	A Day	يَوْمًا	Our Lord	رَبَّنَا
				And distressful that will make the faces look horrible	قَمْطَرِيرًا

Translit	<i>'Innā Nakhāfu Min Rabbinā Yawmān `Abūsān Qamṭarīrān</i>
AhmedAli	ہم تو اپنے رب سے ایک اداس (اور) بولناک دن سے ڈرتے ہیں
Jalandhry	ہم کو اپنے پروردگار سے اس دن کا ڈر لگتا ہے (جو پہلوں کو) کریہہ المنظر اور (دلوں کو) سخت (مضطرب کر دینے والا) ہے
YusufAli	"We only fear a Day of distressful Wrath from the side of our Lord."
M.Khan	"Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislike to it)."

The Holy Quran

The Man

Sura # 76 – 31 Verses - Makkah

سورة الإنسان

Pickthal	Lo! we fear from our Lord a day of frowning and of fate.
Shakir	Surely we fear from our Lord a stern, distressful day.

فَوَقَّاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا ﴿١١﴾

From the evil of	شَرَّ	Allah	اللَّهُ	So saved them	فَوَقَّاهُمُ
And gave them	وَلَقَّاهُمْ	Day	الْيَوْمِ	That	ذَلِكَ
		And joy	وَسُرُورًا	A radiant light	نَضْرَةً

Translit	Fawaqāhumu Allāhu Sharra Dhālika Al-Yawmi Wa Laqqāhum Nadhratan Wa Surūrāan
AhmedAli	پس اللہ اس دن کی مصیبت سے انہیں بچالے گا اور ان کے سامنے تازگی اور خوشی لائے گا
Jalandhry	تو خدا ان کو اس دن کی سختی سے بچالے گا اور تازگی اور خوش دلی عنایت فرمائے گا
YusufAli	But Allah will deliver them from the evil of that Day, and will shed over them a Light of Beauty and a (blissful) Joy.
M.Khan	So Allāh saved them from the evil of that Day, and gave them Nadhrāh (a light of beauty) and joy.
Pickthal	Therefor Allah hath warded off from them the evil of that day, and hath made them find brightness and joy;
Shakir	Therefore Allah will guard them from the evil of that day and cause them to meet with ease and happiness;

وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٢﴾

They were patient	صَبَرُوا	Because	بِمَا	And He compensated them	وَجَزَّاهُمْ
		And silken garments	وَحَرِيرًا	Paradise	جَنَّةً

Translit	Wa Jazāhum Bimā Ṣabarū Jannatan Wa Ḥarīrāan
AhmedAli	اور ان کے صبر کے بدلے ان کو جنت اور ریشمی پوشاکیں دے گا
Jalandhry	اور ان کے صبر کے بدلے ان کو بہشت (کے باغات) اور ریشم (کے لمبوسات) عطا کرے گا
YusufAli	And because they were patient and constant, He will reward them with a Garden and (garments of) silk.
M.Khan	And their recompense shall be Paradise, and silken garments, because they were patient.
Pickthal	And hath awarded them for all that they endured, a Garden and silk attire;
Shakir	And reward them, because they were patient, with garden and silk,

مُتَكِّينَ فِيهَا عَلَى الْأَرَائِكِ ۖ لَا يَرُونَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾

On	عَلَى	Therein	فِيهَا	Reclining	مُتَكِّينَ
They will see	يَرُونَ	Neither	لَا	Raised thrones	الْأَرَائِكِ ۖ
Nor	وَلَا	The excessive heat of the sun	شَمْسًا	Therein	فِيهَا
				The excessive bitter cold	زَمْهَرِيرًا

The Holy Quran

The Man

Sura # 76 – 31 Verses - Makkah

سورة الإنسان

Translit	Muttaki'ina Fīhā `Alā Al-'Arā'iki Lā Yarawna Fīhā Shamsāan Wa Lā Zamharīrāan
AhmedAli	اس میں تختوں پر بیکہ لگائے ہوئے ہوں گے نہ وہاں دھوپ دیکھیں گے اور نہ سردی
Jalandhry	ان میں وہ تختوں پر بیکے لگائے بیٹھے ہوں گے۔ وہاں نہ دھوپ (کی حدت) دیکھیں گے نہ سردی کی شدت
YusufAli	Reclining in the (Garden) on raised thrones, they will see there neither the sun's (excessive heat) nor (the moon's) excessive cold.
M.Khan	Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold, (as in Paradise there is no sun and no moon).
Pickthal	Reclining therein upon couches, they will find there neither (heat of) a sun nor bitter cold.
Shakir	Reclining therein on raised couches, they shall find therein neither (the severe heat of) the sun nor intense cold.

وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ قُطُوفُهَا تَذِيلًا ﴿١٤﴾

Its shade	ظِلَالُهَا	Upon them	عَلَيْهِمْ	And is close	وَدَانِيَةً
lowly	تَذِيلًا	The bunches of fruit thereof	قُطُوفُهَا	And will hang low	وَذُلَّتْ

Translit	Wa Dāniyatan `Alayhim Žilālūhā Wa Dhullilat Quṭūfuhā Tadhilāan
AhmedAli	اور ان پر اس کے سائے بجھ رہے ہوں گے اور پھلوں کے گوشے بہت ہی قریب لٹک رہے ہوں گے
Jalandhry	ان سے (ثمر دار شاخیں اور) ان کے سائے قریب ہوں گے اور میوؤں کے گچھے بھکے ہوئے لٹک رہے ہوں گے
YusufAli	And the shades of the (Garden) will come low over them, and the bunches (of fruit) there will hang low in humility.
M.Khan	And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.
Pickthal	The shade thereof is close upon them and the clustered fruits thereof bow down.
Shakir	And close down upon them (shall be) its shadows, and its fruits shall be made near (to them), being easy to reach.

وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ﴿١٥﴾

Round fessels	بِآنِيَةٍ	Amongst them	عَلَيْهِمْ	And will be passed	وَيُطَافُ
And cups	وَأَكْوَابٍ	Silver	فِضَّةٍ	Of	مِنْ
		Of crystal	قَوَارِيرًا	That are	كَانَتْ

Translit	Wa Yuṭāfu `Alayhim Bi'āniyatin Min Fidḍatin Wa 'Akwābin Kānat Qawārīra
AhmedAli	اور ان پر پاندی کے برتن اور شیشے کے آنچوروں کا دور پل رہا ہوگا
Jalandhry	خدا م (پاندی کے باسن لئے ہوئے ان کے ارد گرد پھریں گے اور شیشے کے (نہایت شفاف) گلاس
YusufAli	And amongst them will be passed round vessels of silver and goblets of crystal—
M.Khan	And amongst them will be passed round vessels of silver and cups of crystal —
Pickthal	Goblets of silver are brought round for them, and beakers (as) of glass

The Holy Quran

The Man

Sura # 76 – 31 Verses - Makkah

سورة الإنسان

Shakir	And there shall be made to go round about them vessels of silver and goblets which are of glass,
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﴿16﴾ قَوَارِيرَ مِنْ فِضَّةٍ قَدَرُوهَا تَقْدِيرًا

Silver	فِضَّةٍ	Of	مِنْ	Crystal-clear made	قَوَارِيرَ
		According to their measure	تَقْدِيرًا	They will determine the measure thereof	قَدَرُوهَا

Translit	<i>Qawārīra Min Fidḍatin Qaddarūhā Taqdīrān</i>
AhmedAli	شیشے بھی پاندی کے شیشے جو ایک خاص انداز پر ڈھالے گئے ہوں گے
Jalandhry	اور شیشے بھی پاندی کے جو ٹھیک انداز کے مطابق بنائے گئے ہیں
YusufAli	Crystal-clear, made of silver: they will determine the measure thereof (according to their wishes).
M.Khan	Crystal-clear, made of silver. They will determine the measure thereof (according to their wishes).
Pickthal	(Bright as) glass but (made) of silver, which they (themselves) have measured to the measure (of their deeds).
Shakir	(Transparent as) glass, made of silver; they have measured them according to a measure.

﴿17﴾ وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا

A cup	كَأْسًا	Therein	فِيهَا	And they will be given to drink	وَيُسْقَوْنَ
ginger	زَنْجَبِيلًا	Mixed with	مِزَاجُهَا	That is	كَانَ

Translit	<i>Wa Yusqawna Fīhā Ka'sāan Kāna Mizājuhā Zanjabīlān</i>
AhmedAli	اور انہیں وہاں ایسی شراب کا پیالہ پلایا جائے گا جس میں سونٹھ کی آمیزش ہوگی
Jalandhry	اور وہاں ان کو ایسی شراب (بھی) پلائی جائے گی جس میں سونٹھ کی آمیزش ہوگی
YusufAli	And they will be given to drink there of a Cup (of Wine) mixed with Zanjabil—
M.Khan	And they will be given to drink there of a cup (of wine) mixed with Zanjabil (ginger).
Pickthal	There are they watered with a cup whereof the mixture is of Zanjabil,
Shakir	And they shall be made to drink therein a cup the admixture of which shall be ginger,

﴿18﴾ عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا

Called	تُسَمَّى	Therein	فِيهَا	A spring	عَيْنًا
				salsabil	سَلْسَبِيلًا

Translit	<i>ʿAynān Fīhā Tusammá Salsabīlān</i>
AhmedAli	وہ وہاں ایک چشمہ ہے جس کا نام سلسبیل ہے
Jalandhry	یہ بہشت میں ایک چشمہ ہے جس کا نام سلسبیل ہے
YusufAli	A fountain there, called Salsabil.

The Holy Quran

The Man

Sura # 76 – 31 Verses - Makkah

سورة الإنسان

M.Khan	A spring there, called Salsabîl.
Pickthal	The water of a spring therein, named Salsabil.
Shakir	(Of) a fountain therein which is named Salsabil.

﴿19﴾ وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنْثُورًا ﴿19﴾

Will be boys (servants)	وِلْدَانٌ	About them	عَلَيْهِمْ	And going round	وَيَطُوفُ
You see them	رَأَيْتَهُمْ	if	إِذَا	Of everlasting youth	مُخَلَّدُونَ
scattered	مَّنْثُورًا	Pearls	لُؤْلُؤًا	You would think them	حَسِبْتَهُمْ

Translit	Wa Yaṭūfu `Alayhim Wildānun Mukhalladūna 'Idhā Ra'aytahum Ḥasibtahum Lu'ulu'uāanManthūrāan
AhmedAli	اور ان کے پاس سدا رہنے والے لڑکے (نادم) گھومتے ہوں گے جو تو ان کو دیکھے گا تو خیال کرے گا کہ وہ بکھرے ہوئے موتی ہیں
Jalandhry	اور ان کے پاس لڑکے آتے جاتے ہوں گے جو ہمیشہ (ایک ہی حالت پر) رہیں گے۔ جب تم ان پر نگاہ ڈالو تو خیال کرو کہ بکھرے ہوئے موتی ہیں
YusufAli	And round about them will (serve) youths of perpetual (freshness): if thou seest them, thou wouldst think them scattered Pearls.
M.Khan	And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.
Pickthal	There, serve them youths of ever lasting youths, whom, when thou seest, thou wouldst take for scattered pearls.
Shakir	And round about them shall go youths never altering in age; when you see them you will think them to be scattered pearls.

﴿20﴾ وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿20﴾

There	ثَمَّ	You look	رَأَيْتَ	And when	وَإِذَا
And dominion	وَمُلْكًا	A delight	نَعِيمًا	You will see	رَأَيْتَ
				A great	كَبِيرًا

Translit	Wa 'Idhā Ra'ayta Thamma Ra'ayta Na'imāan Wa Mulkāan Kabīrāan
AhmedAli	اور جب تو وہاں دیکھے گا تو نعمت اور بڑی سلطنت دیکھے گا
Jalandhry	اور بہشت میں (جہاں) آنکھ اٹھاؤ گے کثرت سے نعمت اور عظیم (الشان) سلطنت دیکھو گے
YusufAli	And when thou lookest, it is there thou wilt see a Bliss and a Realm Magnificent.
M.Khan	And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion.
Pickthal	When thou seest, thou wilt see there bliss and high estate.
Shakir	And when you see there, you shall see blessings and a great kingdom.

عَالِيَهُمْ ثِيَابٌ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ ۖ وَحُلُّوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا

﴿21﴾

The Holy Quran

The Man

Sura # 76 – 31 Verses - Makkah

سورة الإنسان

Made of silk	سُنْدُسٍ	(will be) garments	ثِيَابٌ	Their honoring	عَالِيَهُمْ
They will be adorned with	وَحُلُوفًا	And fine silk	وَإِسْتَبْرَقًا	Green	خَضِرًا
Silver	فِضَّةٍ	Of	مِنْ	Bracelets	أَسَاوِرَ
A drink	شَرَابًا	Their Lord	رَبُّهُمْ	And will give them to drink	وَسَقَاهُمْ
				A pure	طَهُورًا

Translit	'Āliyahum Thiyābu Sundusin Khudrun Wa 'Istabraquun Wa Ḥullū 'Asāwira Min Fidḍatin Wa Saqāhum Rabbuhum Sharābān Ṭahūrān
AhmedAli	ان پر باریک سبز اور موٹے ریشم کے لباس ہوں گے اور انہیں پاندی کے لنگن پہنائے جائیں گے اور انہیں ان کا رب پاک شراب پلائے گا
Jalandhry	ان (کے بدنوں) پر دیبا سبز اور اطلس کے کپڑے ہوں گے۔ اور انہیں پاندی کے لنگن پہنائے جائیں گے اور ان کا پروردگار ان کو نہایت پاکیزہ شراب پلائے گا
YusufAli	Upon them will be Green Garments of fine silk and heavy brocade, and they will be adorned with Bracelets of silver; and their Lord will give to them to drink of a Wine Pure and Holy.
M.Khan	Their garments will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink.
Pickthal	Their raiment will be fine green silk and gold embroidery. Bracelets of silver will they wear. Their Lord will slake their thirst with a pure drink.
Shakir	Upon them shall be garments of fine green silk and thick silk interwoven with gold, and they shall be adorned with bracelets of silver, and their Lord shall make them drink a pure drink.

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا ﴿٢٢﴾

Is	كَانَ	This	هَذَا	Verily	إِنَّ
And has been	وَكَانَ	A reward	جَزَاءً	For you	لَكُمْ
		Appreciated	مَشْكُورًا	Your endeavour	سَعْيُكُمْ

Translit	'Inna Hādhā Kāna Lakum Jazā'an Wa Kāna Sa'yukum Mashkūrān
AhmedAli	بے شک یہ تمہارے (نیک اعمال کا) بدلہ ہے اور تمہاری کوشش مقبول ہوئی
Jalandhry	یہ تمہارا صلہ اور تمہاری کوشش (خدا کے ہاں) مقبول ہوئی
YusufAli	"Verily this is a Reward for you, and your Endeavour is accepted and recognised."
M.Khan	(And it will be said to them): "Verily, this is a reward for you, and your endeavour has been accepted."
Pickthal	(And it will be said unto them): Lo! this is a reward for you. Your endeavour (upon earth) hath found acceptance.
Shakir	Surely this is a reward for you, and your striving shall be recompensed.

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ﴿٢٣﴾

Have sent down	نَزَّلْنَا	We who	نَحْنُ	Verily it is	إِنَّا
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The Holy Quran

The Man

Sura # 76 – 31 Verses - Makkah

سورة الإنسان

A revelation	تَنْزِيلًا	The Quran	الْقُرْآنَ	To you	عَلَيْكَ
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Translit	'Innā Nahnu Nazzalnā `Alayka Al-Qur'āna Tanzīlāan				
AhmedAli	بے شک ہم نے ہی آپ پر یہ قرآن تھوڑا تھوڑا اتارا ہے				
Jalandhry	اے محمد (صلی اللہ علیہ وسلم) ہم نے تم پر قرآن آہستہ آہستہ نازل کیا ہے				
YusufAli	It is We Who have sent down the Qur'an to thee by stages.				
M.Khan	Verily, It is We Who have sent down the Qur'ān to you (O Muhammad SAW) by stages.				
Pickthal	Lo! We, even We, have revealed unto thee the Qur'an, a revelation;				
Shakir	Surely We Ourselves have revealed the Quran to you revealing (it) in portions.				

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا ﴿24﴾

Your Lord	رَبِّكَ	For the Command of	لِحُكْمِ	Therefore be patient	فَاصْبِرْ
Among them	مِنْهُمْ	You obey	تُطِعْ	And not	وَلَا
A disbeliever	كَفُورًا	Or	أَوْ	A sinner	آثِمًا

Translit	Fāṣḥir Lihukmi Rabbika Wa Lā Tuṭi` Minhum 'Āthimāan 'Aw Kafūrāan				
AhmedAli	پھر آپ اپنے رب کے حکم کا انتظار کیا کریں اور ان میں سے کسی بدکار یا ناشکرے کا کمانہ مانا کریں				
Jalandhry	تو اپنے پروردگار کے حکم کے مطابق صبر کئے رہو اور ان لوگوں میں سے کسی بد عمل اور ناشکرے کا کمانہ مانو				
YusufAli	Therefore be patient with constancy to the Command of thy Lord, and hearken not to the sinner or the ingrate among them.				
M.Khan	Therefore be patient (O Muhammad SAW) with costancy to the Command of your Lord (Allāh, by doing your duty to Him and by conveying His Message to mankind), and obey neither a sinner nor a disbeliever among them.				
Pickthal	So submit patiently to thy Lord's command, and obey not of them any guilty one or disbeliever.				
Shakir	Therefore wait patiently for the command of your Lord, and obey not from among them a sinner or an ungrateful one.				

وَاذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿25﴾

Your Lord	رَبِّكَ	The Name of	اسْمَ	And remember	وَاذْكُرْ
		And afternoon	وَأَصِيلًا	Every morning	بُكْرَةً

Translit	Wa Adhkur Asma Rabbika Bukratan Wa 'Aṣīlāan				
AhmedAli	اور اپنے رب کا نام صبح اور شام یاد کیا کریں				
Jalandhry	اور صبح و شام اپنے پروردگار کا نام لیتے رہو				
YusufAli	And celebrate the name of thy Lord morning and evening				
M.Khan	And remember the Name of your Lord every morning and afternoon [i.e. offering of the Morning (Fajr), Zuhr,				

The Holy Quran

The Man

Sura # 76 – 31 Verses - Makkah

سورة الإنسان

	and 'Asr prayers].
Pickthal	Remember the name of thy Lord at morn and evening.
Shakir	And glorify the name of your Lord morning and evening.

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾

Prostrate yourself	فَاسْجُدْ	Night	الَّيْلِ	And during	وَمِنَ
Night	لَيْلًا	And glorify Him	وَسَبِّحْهُ	To Him	لَهُ
				A long	طَوِيلًا

Translit	Wa Mina Al-Layli Fāsjud Lahu Wa Sabbihhu Laylāan Ṭawīlāan				
AhmedAli	اور کچھ حصہ رات میں بھی اس کو سجدہ کیجئے اور رات میں دیر تک اس کی تسبیح کیجئے				
Jalandhry	اور رات کو بڑی رات تک سجدے کرو اور اس کی پاکی بیان کرتے رہو				
YusufAli	And part of the night, prostrate thyself to Him; and glorify Him a long night through.				
M.Khan	And during night, prostrate yourself to Him (i.e. the offering of Maghrib and 'Ishâ' prayers), and glorify Him a long night through (i.e. Tahajjud prayer)				
Pickthal	And worship Him (a portion) of the night. And glorify Him through the livelong night.				
Shakir	And during part of the night adore Him, and give glory to Him (a) long (part of the) night.				

إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾

Love	يُحِبُّونَ	These (disbelievers)	هَؤُلَاءِ	Verily	إِنَّ
Behind them	وَرَاءَهُمْ	And leave	وَيَذَرُونَ	The present life of this world	الْعَاجِلَةَ
		A heavy	ثَقِيلًا	Day	يَوْمًا

Translit	'Inna Hā'uulā' Yuhibbūna Al-'Ājilata Wa Yadharūna Warā'ahum Yawmāan Thaqlāan				
AhmedAli	بے شک یہ لوگ دنیا کو پابستے ہیں اور اپنے پیچھے ایک بھاری دن کو چھوڑتے ہیں				
Jalandhry	یہ لوگ دنیا کو دوست رکھتے ہیں اور (قیامت کے) بھاری دن کو پس پشت چھوڑے دیتے ہیں				
YusufAli	As to these, they love the fleeting life, and put away behind them a Day (that will be) hard.				
M.Khan	Verily, these (disbelievers) love the present life of this world, and put behind them a heavy Day (that will be hard).				
Pickthal	Lo! these love fleeting life, and put behind them (the remembrance of) a grievous day.				
Shakir	Surely these love the transitory and neglect a grievous day before them.				

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا ﴿٢٨﴾

And We have made strong	وَشَدَدْنَا	We Who created them	خَلَقْنَاهُمْ	It is We	نَحْنُ
We will	شِئْنَا	And when	وَإِذَا	Their build	أَسْرَهُمْ ۖ

The Holy Quran

The Man

Sura # 76 – 31 Verses - Makkah

سورة الإنسان

With a complete replacement	تَبْدِيلًا	Like them	أَمْثَالَهُمْ	We can replace (them with others)	بَدَلْنَا
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Translit	Naḥnu Khalaqnāhum Wa Shadadnā 'Asrahum Wa 'Idhā Shi'nā Baddalnā 'AmthālahumTabdīlāan				
AhmedAli	ہم ہی نے انہیں پیدا کیا اور ان کے جوڑ مضبوط کر دیئے اور جب ہم چاہیں ان جیسے ان کے بدلے اور لا سکتے ہیں				
Jalandhry	ہم نے ان کو پیدا کیا اور ان کے مقابل کو مضبوط بنایا۔ اور اگر ہم چاہیں تو ان کے بدلے ان ہی کی طرح اور لوگ لے آئیں				
YusufAli	It is We Who created them, and We have made their joints strong; but, when We will, We can substitute the like of them by a complete change.				
M.Khan	It is We Who created them, and We have made them of strong built. And when We will, We can replace them with others like them with a complete replacement.				
Pickthal	We, even We, created them, and strengthened their frame. And when We will, We can replace them, bringing others like them in their stead.				
Shakir	We created them and made firm their make, and when We please We will bring in their place the likes of them by a change.				

إِنَّ هَذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٢٩﴾

An admonition	تَذْكِرَةٌ ۖ	This is	هَذِهِ	Verily	إِنَّ
Let him take	اتَّخَذَ	Wills	شَاءَ	So whosoever	فَمَنْ
A path	سَبِيلًا	His Lord	رَبِّهِ	To	إِلَىٰ

Translit	'Inna Hadhihi Tadhkiratun Faman Shā'a Attakhadha 'Ilā Rabbihi Sabīlāan				
AhmedAli	بے شک یہ ایک نصیحت ہے پس جو کوئی چاہے اپنے رب کی طرف راستہ اختیار کرے				
Jalandhry	یہ تو نصیحت ہے۔ جو چاہے اپنے پروردگار کی طرف پہنچنے کا راستہ اختیار کرے				
YusufAli	This is an admonition: whosoever will, let him take a (straight) Path to his Lord.				
M.Khan	Verily, this (Verses of the Qur'ân) is an admonition, so whosoever wills, let him take a Path to his Lord (Allāh).				
Pickthal	Lo! this is an Admonishment, that whosoever will may choose a way unto his Lord.				
Shakir	Surely this is a reminder, so whoever pleases takes to his Lord a way.				

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾

Unless	إِلَّا	You can will	تَشَاءُونَ	And not	وَمَا
Allah	اللَّهُ ۚ	Wills	يَشَاءَ	That	أَنْ
Is Ever	كَانَ	Allah	اللَّهُ	Verily	إِنَّ
		All-wise	حَكِيمًا	All-Knowing	عَلِيمًا

Translit	Wa Mā Tashā'ūna 'Illā 'An Yashā'a Allāhu 'Inna Allāha Kāna 'Alīmāan Ḥakīmāan				
AhmedAli	اور تم جب ہی چاہو گے جب اللہ چاہے گا بے شک اللہ سب کچھ جاننے والا حکمت والا ہے				

The Holy Quran

The Man

Sura # 76 – 31 Verses - Makkah

سورة الإنسان

Jalandhry	اور تم کچھ بھی نہیں چاہ سکتے مگر جو خدا کو منظور ہو۔ بے شک خدا جاننے والا حکمت والا ہے
YusufAli	But ye will not, except as Allah wills; for Allah is full of Knowledge and Wisdom.
M.Khan	But you cannot will, unless Allâh wills. Verily, Allâh is Ever All-Knowing, All-Wise
Pickthal	Yet ye will not, unless Allah willeth. Lo! Allah is Knower, Wise.
Shakir	And you do not please except that Allah please, surely Allah is Knowing, Wise;

يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۖ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣١﴾

He wills	يَشَاءُ	Whom	مَنْ	He will admit	يُدْخِلُ
And as for the wrong-doers	وَالظَّالِمِينَ	His Mercy	رَحْمَتِهِ ۖ	To	فِي
Torment	عَذَابًا	For them	لَهُمْ	He has prepared	أَعَدَّ
				A painful	أَلِيمًا

Translit	Yudkhilu Man Yashā'u Fī Rahmatihī Wa Aẓ-Ẓālimīna 'A`adda Lahum `Adhābāan 'Alīmāan
AhmedAli	جس کو چاہتا ہے اپنی رحمت میں داخل کرتا ہے اور ظالموں کے لیے تو اس نے دردناک عذاب تیار کر رکھا ہے
Jalandhry	جس کو چاہتا ہے اپنی رحمت میں داخل کر لیتا ہے اور ظالموں کے لئے اس نے دکھ دینے والا عذاب تیار کر رکھا ہے
YusufAli	He will admit to His Mercy Whom He will; but the wrongdoers— for them has He prepared a grievous Penalty.
M.Khan	He will admit to His Mercy whom He wills and as for the Zālimûn — (polytheists, wrong-doers) He has prepared a painful torment.
Pickthal	He maketh whom He will to enter His mercy, and for evil-doers hath prepared a painful doom.
Shakir	He makes whom He pleases to enter into His mercy; and (as for) the unjust, He has prepared for them a painful chastisement.